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Kusunoki Masashige painted by M. Taikan Yokoyama

Kusunoki-Masashige, the Greatest Loyalist and Buddhism

KUSUNOKI Masashige, or Dai-Nankō, who is known as the greatest loyalist of Nippon had a deep Karma-relation with Buddhism from the very beginning of his birth. His parents in their grief of being blessed with no children, prayed for offspring to wonder-working Vaiśravana (Vessavana) in the Shigisan-ji temple of the Shingon sect, at Ikoma of Nara, and were rewarded with the birth of a child, who was no other than Masashige. By the above-mentioned Karma-relation, he was called Tamon-maru or "Well-informed boy".

Vaiśravana being one of the four Mahārājas, guardian of the North, is adored as the protector of military arts as well as the giver of fortune, and has the title of Bahu-śruta (one who has heard much—Tamon in Japanese).

Masashige who worshiped Bahu-śruta as the guardian deity of his own prayed to it for the fortune of war, and throughout his life set himself up for a subject of guarding the Imperial person of Emperor Godaigo who graciously contemplated the Restoration of Kemmu (1334).

When he was called to the presence of Emperor Godaigo who had been in the Imperial palace of sojourn at Kasagi, Masashige reported to the Throne as follows.

"It is not in mortals to command success. So I hope Your Majesty will graciously take no account of victory or defeat of a mere battle. How severely defeated we may be, if Your Majesty will learn that Masashige is still alive, I

hope Your Majesty will graciously think that the Imperial fortune is sure to charge for the better"

We are deeply moved by his andress to the Throne, in which we can see his loyalty of devoting himself to the Imperial cause as the very reincarnation of Vaiśravaṇa (Bahu-śruta).

Since his early days, Masashige having been concerned with Zen Buddhism, studied and practised the Zen cult under the guidance of various Zen masters, especially of Upādhyāya Kanzan.

Through questions and answers of Zen between the great master and Masashige, the latter could evolve his philosophy of life. It is told that the great truth about life and death dawned upon Masashige through the following dialogue.

"What about to win a battle through the philosophy of life?"

"Let the highest virtue be tactics."

The very answer of "the highest virtue" opened the innermost heart of Masashige, and since then he could take command of his army with perfect freedom. The five characters of "the wrong, right, law, power and providence" of his flag-mark is a good evidence showing that Masashige evolved his philosophy of life under the guidance of Zen masters and he found the secret principle of tactics in "the highest virtue."

As for the five characters, the right triumphs over the wrong, while the law triumphs over the right, the power triumphs over the law, and lastly providence triumphs over the power. His tactics of taking no notice of men but of caring for providence is indeed based on "the highest virtue".

In his last battle of Minatogawa, Masashige fought desperate fightings until his sword was broken, no arrow remained in his quiver, and he himself received eleven wounds. Thus Masashige died by his own hand with his thirteen kinsmen and over sixty followers after the ten repetitions of Buddhist invocation, in the Muian hermitage of the Kōgon-ji temple.

In his dying words Masashige asked his brother Masasue.

" Now, we are told that a whole-hearted desire in one's last moment leads to the next birth of good or evil, what is your determined soul in the nine realms of the living? "

Masasue answered.

" Only that I desire to be born in the world of human being even to the seventh life and destroy the Emperor's enemy ".

Then with a glad fair Masashige said as the following.

" Although it is a sinful desire, I am quite same with you, then we shall come into the world of men through eternity and attain our long-cherished object."

Thus our greatest loyalist of Nippon and his brother died stabbing each other with their swords.

Their last desire of being born in the world of human being even to the seventh life originates, we believe, in their devout faith in Buddhism, and the patriotic spirit not only has given greatest influence upon a number of loyasists thereafter but lives unbroken in our hearts of all Japanese who are fighting the Greater East Asia War for establishing the New Order of East Asia as well as of the whole world.

(Kanji Nakajima)

Some Conditions of Thai Buddhism

S. BANDHARANGSHI

Student of the Ōtani Buddhist University

I am the first Buddhist student in this country, and may be only one—among Thai student here. In the following article I was engaged mostly with unpreparedness on subjects, and so I am going to give here roughly outlines of Thai Buddhism.

On saying about Thai Buddhism today, let me do topic as four 1. Short story of Thai Buddhism, 2. The famous Buddha's image, 3. Some Suttra which used daily activity, and 4. Some organizations of Thai Buddhism.

Now I am going one as mentioned-above.

1. Short story of Thai Buddhism

As we know, Buddhism was separated two branches viz: the Hinayana and Mahayana. Among the lands having Hinayana Buddhism Thailand is only independent nation, nation of goldish robes having the Hinayana as the state religion, besides every of Thai people have been completed in satisfaction by their own religious family, the Royal Household of Thailand, of course also, earnestly having fostered Buddhism at all cost. The King professes the Buddhist faith and is the upholder of State religion.

Now, let's know how Buddhism came to Thailand by traced back to some story of India the Sacred Land of Buddhism.

Buddhism of Thiland is the part of the religious movement founded by buddha Sakayamuni in the fourth century B. C. After obtained Enlightenment of which any ones else never founded before, Buddha became a great teacher, he traveled repeatedly during his long life through the kingdom of Kosala (north of now Benares). According to the commentators, Buddha addressed to his foliowers in the Maghathi language, and this became the sacred language of Southern Scripture (Pali Tripitaka) of Hinayana. By the begining of the first century, Buddhism had been separate by tenets and languages as two main brancses: the Northern branch, Mahayana and Southern branch, Hinayana, I am avoiding to treat of the former but Hinayana Buddhism here.

It is admitted that Buddhism was introduced into Thailand nearly as early as in Ceylon, in the time of King Asoka (270–) of India. On those time King Asoka completely conqered the most area of India. He devoted himself to be a upholder of Buddhism, accepted the Buddhism to be state religion, of course by his main aim, he made a great effort to combine the various schools of Buddhism into one union. By such being the aim, King Asoka has invited many competent monks (Bhikksu) in his kingdom, and at last ordered them missionary works in neighbour countries. Among them two Buddhist missionaries whose named Pra Sona and Pra Uttrara, brought the Buddhism to Suvannabhumi (or near Nakonpathom) that be middle part of Thailand today.

This above-mentioned views is based partly on tradition and partly on archeological discoveries such as Dharmna Chakkra or Wheel of Law, and figure of deer, the both still used as symbols of Hinayana Buddhism now.

After Buddhism came to Thailand, it's influence pervaded

upon the Thai, molded their language, dominated their art, gave direction to their classical literature and determined very largely in Thai cutoms and ceremonies. In specially speaking, " Buddhism made Thai as Free Country ".

2. The famous Buddha's image

Under the conection of Buddhism among India and Thailand as above-mentioned. The sacred place of Buddhism and the Buddha's image in Thailand, therefore familiar to that which were in India mostly. But according to the time is limited, I am going to give about only famous Buddha's image.

The number of Buddha's image in Thailand is enormous in various styles. After the founding of Bangbok as capital before 150 years ago, the enormous number of images were brought down to Bangkok in boatloads from ruined temples at Ayudhaya, Sukodaya, Lopburi, and elsewhere. Many temples in Bangkok acquired a thousand such images and private collectors gained possesion of thounded more. The most of Buddha's image was bronze, but small one may be of gold, silver, brass, clystal, and stone.

Among those numbers, we have, of course, many famous but I am very glad to show you the first famous Buddha's image that is the Emerald Buddha only in Thailand and only one in the world.

The Emerald Buddha or in common name Pra Keo Merrakot in the Royal (Wat Sri Ratanasasadarama) is the image held in greatest veneration in Thailand. It is sixty centimeters high and made of green jasper or prase. Legend says that in the time of King Milinda of India, about 150 B. C. Pra Nakasena sought for some material having supernatura

quality in oder to make an image of Buddha as such sacredness and power that which is said Buddhism flourish for ever. In that time Pra Indra who lived in heaven knew of this purpose, and so he brought a piece of emerald from Vibula Mountain and gave it to celesstial sculptor named Visanukarm who carved it within seven days. This sculptor (Tevata) presented to Pra Nakasena who then invited seven relics of Buddha to enter the image, one is into each knee and shoulder, and one into the heart, one into the forehead and one into the crown of the head leaving no scars.

After legend ends and history begins with the year 434 when this Emerald Buddha was discovered in Chiang Rai northern part of Thiland today. The image having found while it covered with plastor and gold and hidden in a Stupa. According to history the Emerald image was brought to Lampang district and then to Wat Chetiya Luang in Chiangmai northern part of Thailand in 1468 A. D. The reigning prince af Chiangmai later sent that image to Luang Prabang in Indochina and finally it was removed to Vientian in 1568 A. D. when that city was made the capital. In 1778 A. D. Chou Paya Chakri, who later became the first king of Chakri Dynasty of Bangkok captured Vientian and brought it to Dhonburi district. After he found the city of Bangkok King (Rama I) built the Chapel Royal and enshrined the Emreal Buddha there in 1785 A. D. King regarded it with the most veneration that not only the devotion of Royal family, but all the important state ceremonies took place before it. At times of great epidemics, as in cholera outbreak of 1828 A. D. the Emerald Buddha was carrid about the city in the processions by land and by water. Afterward King Mongkut (six king of Chakkri Dynasty) ended this

cutoms of removing the image from the Chapel Royal lest it should suffer damages, and thereafter a sacred cord was attached to it and conducted outside to the palace and to some pavillion where ceremonies being held.

By thus greatest veneration and as the Emerald Buddha is such greatest sacred treasure of country, the King (or his deputy) annointed the Emerald Buddha three times a year at the end of season. This is done in March, July, and November at the ceremonies in which the robes of image are changed. That robes had been prepared a hot season and a rainy season sets of robes for this image. The hot season dress consists of a painted crown of gold and jewel, and a sets of jewelled ornarments which extends to knees of seated figure. The rainy season robe is vesture of gold decorated with rubies and so arranged that the right shoulder is bare. A cap or wig of gold, enamel or sapphire surmounts the head.

However, images of Buddha in Thailand as objects of veneration and worship appear on small tables and altars in homes, schools and temples, they are used in police courts when men are required to take oaths, boy scouts make their pledges before them, they appear in the assembly halls of provincial capitals where officials meet service in on national holidays and etc. In addition to that image of Buddha are borne in procession at times of drought in some districts and formerly they were so carried in Bangkok during epidemics. They are also used as talismans, thus a locomotive engineer will sometimes keep, one in the cap of engine with him and so on and now I am going to deliver about the third.

3. Some Suttra which daily used in activity

Before I am going to give about this subiect let's know some activities of Thai monks.

Monks or layman in Thailand, they have many activities which daily used But now I am selecting some among of them—morning activities and evening activities.

Here I mean worship through customs of Thai Buddhism. It is conducted in all monasteries (there are about 17556) at the early meals and before the duties of the morning are taken up. Except on the 8th and 15th of month layman are not usually present, so the monk may assemble before an image of Budha in one of dormitories to hold this service, or they may gather in the Vihara (The main hall or in another name Uposatha). The essential articles used in Buddhist worship are four : candles for light, incense for purification, and flower and puffed rice (Kau tok) fragrance.

On ordinary days the monks and novice stand roll call before the morning service begins. On 8th and 15th days of months when layman and woman are present, the service may take place in middle of morning. They come neatly dressed with any offerings in hand, it is customs, in Thailand, that no one come to the temples without offerings, they leave their shoes outsides the door of service place, enter respectfully and groups themsevles about on the mat covered floor with no attempts at regurality of seating. But in the case of evening worship these peoples do not attend, but only monks and novice. In some monastery where the monks are few, the evening service may take place in a dormitory before an altar. Except on special occasion, the evening

ceremonies take place in Vihara. The worship begins with offering. After leader's saying in Pali language, the groups repeat in the same. Here, my dear Buddhadhamika, let's understand that these sayings and Suttra all of them are in Pali language, as it symbolized the fact that was sacred words in Hinayana Buddhism, espesially Buddhism of Thailand.

Before chanting Suttra, they althogether say some words for admiration on Ratanatrai (Trinity Buddha, Dhamma, and Sangha).

Meanings of these sacred words it reads:

" We worship the Blessed one Arahan, Supreme Lord Buddha,
Let us join in praise of the exellence of Buddha.

" We _____ _____

Let us join in praise of the Grace of Dhamma.

" We_____

Let us join in the praise of the Sangha "

When finished these admirations, according to the customs of Hinayana Buddhism they chant the following Suttras that which wellknown to everyone those who Thai Buddhism. They are.

Buddha Nussati (thinking of the Grace of Buddha)
Dhamma Nussati (,, ,, the Grace of Dhamma)
Sangha Nussati (,, ,, the Grace of Sangha)
Buddha Bhithti (prasing the Grace of Buddha)
Dhamma ,, (,, ,, ,, of Dhamma)
Sangha ,, (,, ,, ,, of Sangha)

On the evening they chant the same three first Suttras as in morning and have three more, are.

Buddha Bhikiti
Dhamma Bhikiti, and

Sangha Bhikiti

They are, of course, sacred words in the praise of the Grace of Buddha, Dhamma, and Sangha. At the end of Suttras, they have once more important Suttra that is Uthisana-thita-na-ghatha, this is comprised of the words of dedication for the Grace of own's teacher, own's parents, for the Grace of various Tevatas who fostered the world happy, and it is showing own compassion on all animals and all human beings.

On special occasion we have four famous Suttras, they are: Dhamma Chakkapavatana Suttra in which described the Eight Fold Paths of Buddhism (it is said that this is sermon, Buddha taught to five Savakas in full moon day of eight month after sixty days of his Enlightenment at Isipatanamarukathavana, (it is Saranatha of Benares now).

Second: Anatalakkana Suttra which is regarded to the "Nothingness and Emptiness" of all beings in the world (it is said this Suttra taught by Buddha to five Savakas on 20th of ninth month in the same place.

Third: Atitapariyaya Sutrra which regarded to the "Hotness" of worldly passion and worldly suffering. (Buddha taught this Suttra to 1000 Savakas in Uluvala of Rajakaruha after his enlightenment four months about).

In addition to that, we have more five well known Khambhis (or Suttra) of which used to be important text of Buddhist study in Thailand. They are Abhidhamma, Drammapathathaghatha (relating to Buddha's story), Manghalatipani (relation to the eight merits which human being should own's possed), Samatapasatika (relating yo various precepts of Buddha), and Visudhimaka (relating to details of eight fold paths) and etc.

Before ending of this topic I am glad to mention about the bow before any of Ratanatrai though customs of Thai.

We are belived the fact that the full obeisance of our Buddhist must be made in full piousness by touching the floor with the five points: two knees, two elbows, and one forehead. However, the method is merely to bow from a sitting posture, hands helds together. We say, those who does by this method, that have completed devotion.

4. Some organization of Thai Buddhism

Now I am arrived the last subject which named above.

To understand well about organization of Thai Buddhism or other, will you please have sympathy on situation of my country? Thailand, she has small sum of money, and small sum of peopls (36,000,000 by the last statistic), and that can not do something as will, but we Thai people are trying the best as possible as we can, especially Buddhistorganization as proper as it is our state work.

In 1932, Thai government was changed from absolute monarchy to a constitutional monarchy. Our Buddhist scholars felt the fact that all Buthist must be active more than before. Buddhist school must be the one important chain among new government and state raligion. On such being aimed, and early in 1933 there was organized "the Young Buddhist Association" whose object is to foster and promote Buddhism in Thailand, fellowship among it's members, education and training of youth sport and games, and its project purport to promote and to mission Thai Buddhism in foreign countries. As all of you might remember, this association sent ten delegates, its leader Mr. Banchong, to the Pan Pacific Conference of Young Buddhist Associations in

Tokyo on July from 17–25, 1934, and considered acting as host to such conference in Bangkok. The following year Buddhist Scripture Association (Buddha Dhamma Association) was organized, one of the purpose of which was to " diffuse and support the principles of Buddhism with in and without the kingdom."

Within Thai Buddhism to day are widely divergent elements and schools of thought. Among many scholars and educated monks, there is tendency to disregard the supernatural and to emphasize the ethical contents of Tripitaka (Buddhist Bible). We fastenly believe that the Buddha is a Great teacher of ours, but nobody else. We have little interest in the prophecy of next Buddha (Mettriya) who is to come. All of us can ascertain that Buddhism not only is in harmony with modern science, but is the basic wisdom upon which scientific laws rest also. In properly speaking, Buddhism is to be the both of philosophy and religion at the same time.

Before I am going near the end, let me make repeat that Thailand is an old Buddhist country in Southern Asia, holds a central position in the Buddhist Sphere in Southern Asia, and plays a significant role in developement of Asia as a whole.

On examination of Thailand's culture, art, and literature shows that it is pervaded throughout by Buddhism. Politics, social life, unseparably bounded with Buddhism. Even though in some aspects was Europeonized; we keep in our mind, and you can hear frequently one slogan that " Nation, Religion, King, and Constitution " all four of these is one.

My honorable Buddhadhammika, on behalf of Thai Buddhist students, may I hope that after Greater Eat Asia

War finished, All Buddhist Conference should be held in any country in India, Burma, Java, China, Japan or in my Thiland. That, if will do, might be conference of real peace of Asia, might be backbone of real Greater East Asia Co-prosperity Sphere.

On this occasion, let me conclude my article with one sentence "I pray, may Buddha Sakayamuni give precious bless for the blilliant success of Greater East Asia Co-prosperity Sphere, and bring the good thinking to all my dear Buddhadhammika."

La langue annamite et ses systèmes d'écriture

par HÀ THÚ'

étudiant annamite, pensionnaire à la Kokusai Gakuyū-kai

JE n'ai aucune prétention de présenter au lecteur une étude détaillée sur notre langue. Ce qui suit, n'est qu'une vue d'ensemble sur son évolution et surtout sur les changements de son système d'écriture à travers les grandes étapes de notre histoire.

Depuis les frontières de Chine jusqu'à la pointe de Camau, sur une étendue de vingt mille kilomètres de long, on ne rencontre qu'une seule langue, la langue annamite.

Quand a-t-elle pris naissance?

Depuis cinq mille ans, il s'est déjà formée dans les régions nordiques du Tonkin une soeiété policée. Ç'aurait dû être le noyau du peuple annamite actuel. On ne connaît pas exactement la langue dont parlait ce peuple. Toutefois selon certaines hypothèses, on peut rapprocher cette langue primitive de celle des Mường, peuplade vivant dans la moyenne région du Tonkin. Les Mường, une branche de Lac-Việt (ancêtres des Annamites), ont pu se soustraire aux influences chinoises en s'étant retirés dans les montagnes et ont pu ainsi garder presque intactes les mœurs primitives En effet, la transmission de père en fils de la fonction de chef de tribu et le système de paterfamilias, attestent les vestiges de l'administration des Hùng-Vương, premiers rois du royaume Việt (越)

La langue des Mư'ờ'ng rappelle d'autrepart en bien des points celle des Annamites. Elle devrait donc être considérée comme notre langue primitive ou comme dérivée de la même source.

Cette langue primitive était-elle accompagnée d'un système de notation ?

Sur ce point nous n'avons jusqu'ici aucune réponse décisive. Néanmoins si nous admettons que les Mư'ờ'ng descendent des mêmes ancêtres, nous pourrons dire que nous avions dans cette période préhistorique un système d'écriture semblable à celui des Mư'ờ'ng. Seulement ce système était si compliqué et si peu usité qu'il a fini par disparaître devant l'invasion chinoise, ayant apporté avec elle le système idéographique.

Les Chinois ont importé en Annam toute leur civilisation dont l'influence reste profonde. Les doctrines bouddhique, taoïste, confucéenne étaient enseignées en langue chinoise. La langue officielle était ausssi le chinois. L'élite intellectuelle s'appliquait à l'étudier et à le cultiver.

Néanmoins durant une longue domination, de nombreuses révoltes se sont soulevées et sont suivies de courtes périodes d'indépendance. Comme elles ont libéré le peuple du joug du dominateur, elles ont sauvé notre langue nationale de l'absorption dans la langue chinoise. Et par ironie, cette dernière n'a fait qu'enrichir notre langue d'un nouveau vocabulaire, le vocabulaire sino-annamite. Nos lettrés lisaient les caractères chinois selon l'accent et le rythme annamite ; pour l'explication des textes ils ont employé la langue nationale ; des mots chinois n'ayant pas d'équivalents en notre langue, ils les ont répétés tels quels. De cette manière, les mots sino-annamites se sont entrés peu à peu dans notre langage quotidien.

Pendant que l'élite s'appliquait à étudier la littérature chinoise et savante, à tailler des vers selon les règles des Đường (唐), la langue nationale était complètement abandonnée aux soins des hommes du peuple. Vivant près de la nature, ces derniers ont compris sa beauté et se sont communiés avec les êtres et les choses qui les entouraient. Des émotions sincères se sont soulevés dans leur âme, parmi un paysage agreste. Cet amour pur et innocent s'est réalisé en des accents mélodieux. Et alors de bouche en bouche ces mélodies se transmettaient de génération en génération. Outre ces chansons, de la plèbe ont jailli des proverbes et des adages.

On a senti dès les premières heures le besoin de les conserver, de les noter sur du papier. Et dès lors est né un système nouveau.

En 939 de l'ère chrétienne, Ngô-Quyền (吳權) ayant chassé les Chinois, proclamait l'indépendance du pays. Dans le même esprit d'indépendance, il décida de libérer notre littérature de l'emprise chinoise ; et nos lettrés ont inventé le système Nôm ou Nam qui signifie " Sud ". On l'appelait ainsi pour le différencier du système chinois qu'on qualifiait de système " Nord ". Inventer un système tout à fait nouveau est très difficile, surtout à cette époque où l'esprit de rénovation n'était pas encore très poussé. D'autant plus l'influence chinoise était dejà très profonde. On s'est donc contenté de se baser sur le système idéographique en le modifiant.

Le système Nôm s'écrit d'après quelques principes fondamentaux suivants :

a) on emploie tels quels les caractères chinois dont la prononciation sino-annamite a passé dans le langage parlé quotidien ;

b) on combine deux caractères chinois pour former un

caractère Nôm, l'un prêtant la prononciation, l'autre le sens.

On diminue les traits d'un caractère chinois et on prononce directement le sens de ce caractère en langue annamite.

Ainsi pour lire le Nôm, il est indispensable d'apprendre les rudiments du système chinois. Toutefois par rapport à ce dernier, le système Nôm est bien plus facile, aussi était-il très employé et presque tous les Annamites ont pu le lire.

Des livres des doctrines bouddhique, taoïste, confucéenne étaient publiés en caractères Nôm. Dès le commencement de la dynastie des Trần (début du treizième siècle de l'ère chrétienne), l'écrivain annamite Nguyễn Thuyên a inventé et coordonné les règles de la poésie écrite en caractères Nôm. Une littérature purement nationale commençait à se développer. Vers la fin de la même dynastie, les édits et ordonnances royaux étaient rédigés en Nôm. Une culture nationale s'est réellement établie, un système d'écriture national remplacerait désormais le système chinois.

Par un malheur inoui, l'invasion des Minh (明) a détruit toute une culture et un système patiemment élaborés durant des siècles. Les Chinois ont brûlé tous nos livres.

Cependant le système Nôm a réapparu sous les Tây-Sơn pour céder de nouveau la place au système chinois à partir du règne de Gia-Long, fondateur de la dynastie des Nguyễn actuels.

Depuis la dynastie des Trần jusqu'au dix-huitième siècle, la langue annamite a gagné encore un apport nouveau ; pendant cette période, de fréquentes guerres se sont suivies entre notre pays et le Champa. Nos soldats ont importé de ces longues et lointaines expéditions dans le Sud des mots chams et surtout des chansons d'une nostalgique mélodie comme le Nam-Ai (南哀), la nostalgie du Sud.

Avec le dix-neuvième siècle s'est ouverte une ère nouvelle, d'une part le contact entre les civilisations occidentale et orientale, d'autre part l'arrivée des Français en Annam. Dès le début de l'intervention des Français dans l'administration annamite, le système d'écriture de le langue annamite dérivé de l'alphabet latin dénommé Quốc-Ngữ' est révélé nécessaire, étant l'entremetteur entre le système idéographique et celui phonétique de l'occident.

A cette époque quand le Gouvernement français désirait publier une loi ou circuler une instruction, il lui fallait deux interprètes, l'un traduisant le français en Quốc-Ngữ', l'autre le Quốc-Ngữ' en caractères chinois, ou transcrivant le Quốc-ngữ' en caractères Nôm. Devant cette complication et cette lenteur, tous les Annamites désiraient connaître directenent le Quốc-ngữ' et s'appliquaient à l'apprendre.

Ce système qui paraît si jeune, a apparu au contraire dès le seizième siècle de l'ère chrétienne. A cette époque déjà des missionnaires et commerçants portugais et espagnols sont arrivés en Indochine. Dans leurs relations avec les habitants du pays, force leur était d'employer la langue du pays. Pour ne pas oublier ce nouveau vocabulaire, ils se sont efforcés de le noter en alphabat latin, comme les Japonais sont en train actuellement de "katakanaliser" ou de "hiraganaliser" les langues des peuples des Mers du Sud.

Mais les missionnaires ne pouvaient toujours prêcher leur religion dans notre langue avec un faux accent ou en commettant des erreurs risibles sans perdre leur prestige. Il leur fallait donc le concours des Annamites. Ils ont appris à ces derniers le latin et leur langue, en revanche ces derniers leur ont enseigné la langue annamite. Dans cet échange intellectuel, pour faciliter leurs études, Annamites et étrangers

ont parvenu à inventer en commun un système de notation qui deviendrait notre système d'écriture actuel (Quốc-ngữ).

Quant à dire qu'il est inventé par le père A. de Rhodes, ce n'est qu'une hypothèse française. Des documents d'A. de Rhodes lui-même ont attesté que ce système a existé avant lui.

Il est d'autre part difficile à concevoir qu'il est inventé par des Portugais ou des Espagnols tout seuls. Car même pour un étranger habitant longuement en Annam, il ne peut saisir tous les accents de notre langue. Comment en ce 16ème ou 17ème siècle un étranger pourrait-il trouver des différents signes pour noter les différents accents qu'il n'a même pas bien saisis et bien prononcés ?

Œuvre des Annamites ? Alors quel en est le nom de l'auteur ? Cette œuvre comme tant d'autres des Annamites souvent restent anonymes.

En tout cas le système Quốc-ngữ actuel a existé il y a plus de trois siècles, mais a attendu ces dernières décades pour prendre son essor. Désormais il s'est intitulé : l'écriture nationale, et préside à tout travail intellectuel. Avec son développement s'est developpé rapidement une littérature nouvelle, combinant l'essence des littératures chinoise et française et se basant sur la culture traditionnelle nationale.

Les quelques lignes qui précèdent, nous ont montré que notre peuple a changé quatre fois le système d'écriture. A chaque changement a correspondu un arrêt, même une dépression de notre culture nationale. Cependant grâce à l'esprit d'indépendance, notre peuple a pu conserver intacte se langue. Mieux encore elle s'est ennoblie et épurée avec le temps. Gardant toujours son essence, elle s'est adaptée sans heurt aux usages de chaque époque. Les peuples enva-

hisseurs en enlevant quelques richesses à nos trésors apportent à notre langue une contribution et l'enrichissent malgré eux. La langue annamite a enduré les épreuves des siècles et des hommes. Elle s'est revélée toujours viable et forte même dans les périodes les plus sombres de notre histoire. D'aucun a dit : Tant que notre langue existe, notre peuple existe. La langue annamite et la nation annamite ont existé depuis cinq mille ans, il n'y a pas de raison qu'elles n'existent et n'existeront pas.

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